1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 423 been abolished. Now the Estonian peasant was a free man and many peasants immediately rushed to settle in the cities. During the two decades which followed (1860-1880), called the National Awakening, the Estonian people grew into a self-conscious nation.

175 • 565 [423] The National Awakening and post-Awakening period. The main task which took the lion's share of energy was the buying up of land titles. This was slow in northern Estonia, but in southern and central Estonia, where soil was more fertile, it was carried out more rapidly. Soon a wealthy and independent class of Estonian farmers, able to send their children to city schools and universities, grew up. This was the beginning of the Estonian educated class in the cities, from which came outstanding leaders in the national movement. As a result of

[for background, see cat. 116, pp. 23-26 -- Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

175 565 the rapid improvement of economic conditions and the industrialization of the growing cities, certain social differentiations now took place. Economically independent were the farmers, who had bought farm titles, and the middle class in the cities, the intellectuals, educators, and craftsmen. Less fortunate, however, were the industrial employees in the cities, and, in the country, the landless agricultural workers.

175 814 The most active participants in the idealistic-romantic National Awakening were the intelligentsia, at the beginning mainly school teachers, and the land-owning peasantry. There were several centers of this movement, the most important being in southern Estonia, in Viljandimaa, and later in Tartu. In St. Petersburg was an enthusiastic group of intellectuals, called the Patriots of St. Petersburg, with Professor

Annex "A," Subparagraph 1f,

Sociological Background

SOCIAL STRUCTURE

565 555 The Republic of Estonia always impressed her foreign visitors as being an almost classless country. Although this was not strictly true, the class lines which did exist were not rigid and there were extensive possibilities for vertical mobility within the society. Creative and educational abilities determined social status to a greater extent than did financial well-being.

563 After the big estates belonging to the German gentry and a few wealthy Estonians were redistributed among the landless people, the German landholders returned to Germany or else settled down in Estonian cities. Very few of the estate owners remained in the country, and the few who remained did so because they had been

563A. H. Tammsaare has described the class pride of the Balts in his novel I Loved a German. The younger German generation in Estonia was more liberal and less culture-bound, and it is quite possible that in a few years the division between the German minority and the Estonians would have become much less sharp. Since World War II was equally tragic to the Estonians and to the Baltic Germans--both of them lost their homes and their country--there is a stronger bond now between the Estonian and Baltic German refugees and they are friendlier than they have ever been.

• 565 Estonian society during independence could be roughly divided into three classes, each of which could be further subdivided: 1) a very small upper class, comprising the highest government and military officials and the established

I:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

565 business and industrial magnates, 2) the middle class, comprising teachers, clerks, military officers, independent educated farmers, writers, artists, doctors, lawyers, engineers, etc., 3) the workers, who in turn are divided into skilled and unskilled workers. The businessmen who became rich overnight in the years previous to or immediately following World War I were not considered as belonging to the higher classes. Eduard Vilde has written a character study of a member of the nouveau riches in his famous
[875] comedy Pisuhänd. On the other hand, university professors enjoyed a high social position; they belonged to the upper middle class even though their salaries were not princely.

The middle class was by far the biggest class.
555 As in any democratic society, social mobility between the classes was extensive, and Estonian

555 society was constantly in transition. Quite often the parents belonged to the working class but their educated children had climbed several steps up the social ladder.

• 565 605 The workers' class and the intellectuals at loose ends in the cities usually made up the majority of left-wing groups. The majority of the middle class in the cities belonged to the liberal parties, and the old established farmers formed the right-wing. The new small-holders, created by the land reform, and the old farmers at first belonged to separate parties, but they later merged into one big Agrarian Party which became quite influential in the political life of Estonia (see Subparagraph 2c, POLITICAL DYNAMICS).[1]

565 186 In a national emergency, class distinctions have always been forgotten and the nation has

[1] [see cat. 116, pp. 325--120-334-- Analyst]

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186

been united in the struggle for a common cause, as in the War of Liberation and in the last war when all classes responded to the mobilization and fought against Communist reoccupation of Estonia.

Although political parties were banned during the constitutional crisis (see Subparagraph 1b, HISTORICAL SETTING, pp. 24-27), they probably would have been reorganized later had there been time left. The old political parties [646] still exist among Estonian refugees abroad. A new trend which began during the last years of independence, but which did not have time to develop fully, was the representation of the people in the parliament by occupation. This type of representation was not decided upon by the Estonian people but was a decision made in the highest government circles. It would have

000 been interesting to watch the results of this kind of occupation-class representation, but it was in effect too short a time for any conclusion to be drawn concerning its effectiveness.

177. .56 ● 565 At the present time there is nothing left in the Estonian SSR of the former class divisions, the political parties or other social organizations. Classes at the present time are those of the Soviet Union: the large workers' class and the hierarchy of the privileged members of the Communist Party, the Red Army, the MVD (secret police) and other Communist officials.

474 241 Among the most important organizations in Estonia were the co-operative enterprises, which were started as early as the National Awakening[1] in the middle of the nineteenth

[1] [see cat. 116, pp. 26-30 -122- -- Analyst]

000 592 their aged parents. It was a fairly common practice on Estonian farms for the old folk to build a house for themselves in the vicinity of the farm's main buildings and to leave the latter to the newly married son or daughter. Among the joint families in the cities one could usually find the widow or widower living with children and grandchildren, but when both grandparents were living, they usually had their own household. A widow more often resided with her married daughter than her married son. The trend in modern times has definitely been toward [162] the single family. Since the beginning of World War I, a decline in the size of the family has been taking place, the usual number of children 462 being two or three. Mothers in middle-class • [565] families often worked as teachers, clerks or nurses, using hired help at home. There were

874 functionaries were introduced, both of these being unpopular and with low enrollment.

565 871 Elementary school is now still compulsory and free of charge; even secondary school was announced at first to be free, but fees higher than in capitalistic Estonia and varying also according to the social origin of the students were soon introduced. This educational discrimination affected primarily those students whose parents had been employers of paid labor, or had belonged to the ecclesiastical profession, or were in other ways "enemies of the people." These children have had to pay exhorbitant fees--fees so high that they have had to drop out of school entirely.

871 727 The schools of the Estonian SSR were confronted with many handicaps, the biggest of these being the destroyed schoolhouses, the scarcity

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

874 According to Soviet sources, the University
565 had 2,700 students in 1949, over half of them women, and all of whom are selected on the basis of their social origin, the "bourgeois nationalists" being deprived of a higher education.

814 The Academy of Arts and Sciences of the Estonian SSR was established in 1946 and is now the leader of all scientific research in the Estonian SSR. In 1949 there were 12 research institutes within the Academy. All other academic research societies have been liquidated and their properties turned over to the Academy.

SOURCES

113 Blumfeldt, Evald. The University of Tartu. An Historical Survey. Apophoreta Tartuensia. Stockholm, 1949.

Eesti, Teatmeteos. [Estonia, a Reference Book.]

162
795 even except in Setumaa, Saaremaa and Pärnumaa. The Greek Orthodox Church in these districts had the following figures: in Setumaa 90. 9 per cent; in Saaremaa 39. 7 per cent; and in Pärnumaa 31. 5 per cent.

795 Before the independence of Estonia the Lutheran Church was administered according to the Statute of the Evangelical Lutheran Church in Russia, sanctioned in 1832 by Czar Nicholas I, and based on the Swedish Church Statute introduced in 1692 and in Livonia in 1694. [565] From the point of view of organization, the Lutheran Church in preindependence times was an established Church because the large landowners and state officials had the decisive power. The Estonian Evangelical Lutheran Church accepted its constitution in 1919 at the second Church Congress at Tallinn. According to this

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

511 food has been scarce in Estonia because many of the cattle were slaughtered during the course of the war and the collectivization of agriculture has probably brought productivity down. Today there is a special scarcity of meat, butter, milk, and bread, to name only the more important items.

Clothing was completely adequate during the independence period and Estonia belonged among the well-dressed nations. Due to the lack of [545] class distinctions, there were no striking contrasts in clothing. At the eve of the last World War the people were, on the whole, so well equipped with clothing that they managed to remain throughout the war decently dressed even though at that time clothing was not to be bought. The postwar period has been worse,

362 727 have reported, there has been very little building activity during the Second Soviet Occupation, and at the present time there is a serious housing crisis in Estonian cities.

565 162 Class distinctions were not sharp in independent Estonia; there were neither great industrial magnates nor a pauperized proletariat, although previously there had been great landowners and landless tenants in rural Estonia. In 1934, only 4.9 per cent of the population lived on capital, while the rest made a living at various types of work; 36 per cent were wage-earners, while 64 per cent were self-employed and independent.

[674] [735] Estonia, a land of few big cities and therefore of few slums, had a low rate of crime, juvenile delinquency, begging and vagabondage.

466 From the beginning of independence, Estonian social policy had a sound foundation; its aims

186 them the whole nation was shocked and bewildered. Many Soviet policies, such as the limitation of the right to education, are completely [565] foreign to the Estonian customs. By depriving the children of the kulaks, "bourgeois nationalists," and the clergy of a higher education, the Soviets are at the same time depriving them of the freedom to choose a profession. Religious persecution, forceful collectivization and nationalization of land and property have also been a great blow to the freedom-loving Estonians.

186 The national symbols of the Estonians are the blue-black-white tricolor, the coat of arms and the national anthem -- all forbidden from the very beginning of the First Communist Occupation. The blue, black, white were adopted by the Eesti Üliõpilaste Selts as its colors in 1881,

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1a,
Sociological Background

GENERAL CHARACTER OF THE SOCIETY

[162] Although the number of Livonians is very
565 small (in 1920 ca. 1500-2000, in 1949 ca. 1000),
578 they are divided into several groups both on the basis of their economic situation and their attitude toward Livonian nationalism. Economically the Livonians form three district classes: a) the farmers, the merchants and the speculators; b) the small farmers; and c) the tenants. A certain antagonism exists between these classes, as evidenced in the fact that the so-called "bourgeois" have not been admitted into the co-operatives. These classes had, before the occupation by the Soviet Union in 1940, different political ideals also: the richer people were for the rightist conservative parties, while the poorer elements gave their support to the Social Democrats.

186 The Livonians are not unified either in their attitude toward Livonian nationalism. Two basic groups can be distinguished among them: the nationally conscious ones who strive for the preservation of Livonianism, and those who prefer to succumb to Latvianization. Between these two extremes are, of course, several transitional groupings with various degrees of interest in the problem.

The strong national awakening which took

Annex "A," Subparagraph 1f,
Sociological Background

SOCIAL STRUCTURE

565 Class system. Class distinction among the Livonians is based on economic differences. Before the occupation by the Soviet Union in 1940, there were basically three kinds of people who represented three different classes: a) the farmers, that is, the owners of ancestral farms (4-8 ha. of arable land and 25-50 ha. of meadows); b) the small farmers who lived on the land of the farmers or of the former noblemen (owning at the most 8 ha.); and c) the tenants. There was also developing a special class of speculators, called the "bourgeois," who in the class system corresponded in prestige at least to the old farmers.

Class distinctions were more noticeable in East Livonia where the people were generally more prosperous. Here, for instance, the "bourgeois" were not admitted into the co-operatives. The class differences appeared also in the political convictions: the farmers were more for the rightist parties, the poorer elements for the Social Democrats.

575 517 Societies. The only cultural organization of the Livonians, Liivõd iit (The Livonian Company), started its work in 1923, after several difficulties presented by the Latvian government were overcome. It embraced

11: Scheffer O-4, 5 (ca. 1660) 1704
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Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wicke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of

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11: Scheffer O-4, 5 (ca. 1660) 1704

EP4 Lapps
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Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry